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Great Brittain's Acclamation
TO HER
DEBORAH. ✓

A
SERMON

PREACHED

In the Parish Church of St. *Ethelburga*, September VII. 1704. Being the Day Appointed
by Her MAJESTY for a

Solemn Thanksgiving

FOR THE

GREAT VICTORY

Gain'd by the Confederate Forces of *England, Holland*
and the *Empire*, against the *French* and *Bavarians* at
Bleinheim in *Germany*, under the Conduct of JOHN
Duke of *MARLBOROUGH* and Prince *EUGENE*
of *SAVOY*.

By LUKE MILBOURNE, Presbyter. K

L O N D O N: Printed for Brabazon Aylmer, at the Three
Pigeons over-against the Royal-Exchange in Cornhil, 1704.



To her Grace the *Dutchess* of *MARLBOROUGH*.

MADAM,

WHILE our August Queen, and all the
Greatest Princes in Europe, acknow-
ledge the Merit of your Noble Lord, and the Com-
mon Enemy himself can't but Admire that Con-
duct and Valour which has given so Terrible a
Check to his Ambition, it seems but reasonable
that the Clergy of the Establish'd Church, as
above all others concern'd in the safety of the Re-
formation, should by Your Graces Mediation ap-
ply themselves to Her Most Sacred Majesty.

A Favourite so Great and so Deserving, espe-
cially when Back'd with the Extraordinary Merit
of our Illustrious Captain General, must always
have the Ear and Heart of that Queen, whose
Goodness can never want God's Blessing, whose
Virtues will always Command Admiration and Obe-
dience from those who have any Sense of Virtue
left, and whose Favours have already expressed

The Epistle Dedicatory.

themselves to us in the most Seasonable and Generous Support and Patronage of our Church.

What our unfeigned Wishes for Her Most Serene Majesty, and for those whom She Delights to Honour, are, this Plain, but Well mean't Discourse, will in some measure Evidence, which is therefore with all Submission, put into your Graces Protection, By.

Madam,

Your Graces most Humble

And

Most Obedient Servant,

LUKE MILBOURNE.

A

Thanksgiving Sermon, &c.

Preach'd September 7th. 1704.

Judges 5. 12.

*Awake! Awake Deborah Awake! Awake! Arise
Barak, and lead thy Captivity Captive thou
Son of Abinoam.*

EXTRAORDINARY Blessings require Extraordinary Thankfulness, and those who would have God's Favours either Repeated or Continued, as they must avoid every thing which may provoke, so they must be sure to remember their *Benefactor*, and make his Name to be Glorious in the Openness and Sincerity of their Praises.

This Principle was the Occasion of this *Admirable Song* of which our Text is a part. *Israel* had frequently *done Evil in the sight of the Lord*; And God, when softer Means were Ineffectual, had given Strength and Courage to several of the *Neighbouring Princes* to Lash them into serious Reflections, and to make them forsake

A Thanksgiving Sermon, &c.

take their Sins, and return, at least in Outward Profession, to their Old Deliverer and Protector *the God of their Fathers.*

God had rescu'd them from the Tyranny of *Moab* by the Hand of *Ehud* ; But they presently forgot the Reason why God had delivered them up to *Eglon*, and the Goodness and Power by which he had Reliev'd them ; and so Relapsing into their former Sins, God rais'd a People, who had been almost rooted out when *Israel* first took possession of the *Promised Land*, to such Numbers and such Power, that so soon as ever God let them loose upon *Israel*, *Jabin their King* easily Master'd a helpless Generation by the Conduct of *Sisera the General of his Armies*, and then he mightily oppress'd *Israel Twenty Years.*

The Cruel Service of so severe a Tyrant, awakened the drowsie Sinful *Israelites* at last, and made them Remember that *God was their Rock, and the most high God their Strength*, so they Cryed to him in their Trouble, and the Lord Delivered them out of their Distress.

For tho' he had, as a just Punishment for their Sins, subjected them to *Jabin King of Canaan*, yet he permitted them to have a Judge of their own, *Deborah the Wife of Lapidoth*, who, as she was entrusted with an Extraordinary Power, for Judges wanted only the Name, but had all the Authority of a King, so She, tho' a Woman, was particularly Qualify'd for so weighty an Employment. She's call'd a *Prophetess*, not only as she had the Gift of Foretelling things to come, as in the Case of *Israel's* Deliverance by *Baraks Army*, and of Composing Authentic Hymns to the Honour of God, as in the Song of which our Text is part ; but as she was endu'd with *the Spirit of Government*, that
Spirit

Spirit which when it came upon *Saul* afterward, made him become *Another Man*, gave him a Royal Largeness of Heart, on Account of which he is said to have *Prophefied*, or to have spoken of Divine and Political Matters on the suddain, and as clearly and pertinently as if he had been always brought up to Govern a Kingdom.

God having upon their Humiliation, determin'd to Deliver *Israel* from *Jabins* Tyranny (under whom their Sufferings were the more grievous because they had, by an ill-placed Lenity spar'd Those whom God had Doom'd to Destruction, and who therefore as God had foretold, — *became Pricks in their Eyes and Thorns in their Sides* — and gave them vexation in abundance, God having thus Determin'd, stirs up *Deborah* to send *Barak* to Raise an Army and to Rescue *Israel* out of the Hands of their Enemies ; Which *Barak* did with Success as great as she, in the Name of God, had promis'd Him : For *Sisera* was Kill'd, his Master *Jabin* Destroy'd, the *People of Israel* set free, and the Land enjoy'd Rest once again. In Thankfulness for which *Wonderful* Deliverance, *Deborah* made, and *Deborah* and *Barak* sung this Song ; a Song of such Noble Thoughts, such Lofty Flights, and so truly Divine a Strain, as None but God himself could have Inspir'd a Humane Breast with

It begins with Exciting all *Israel* to Praise God for *Avenging* them upon their Enemies, and for that Free and Martial Spirit which God had Bless'd them with to Undertake so Great and Dangerous a War ; Then the *Prophetess* the Author of the Song, Summons *Kings and Princes* to attend her while She Prais'd their Mighty Deliverer ; And this, That such *Princes* might observe how Inconsiderable their own Power was

v. 2. 3. was in Comparison of the Power of *the God of Israel*, and how unable they were to keep that People in Subjection, when ever their God should undertake their Cause, and that, therefore, they might Learn to use those Successes which God might permit them to have with all Humanity and Moderation.

v. 4. 5. She looks back with grateful Reflections upon that Miraculous Protection which God had given their Fathers in their return from *Egypt*, and sets off the Greatness of that Power which God then exerted on their Account with *Figures Bold and Majestic*, and almost Equal to the Subject she Adorns; She Recounts those Hardships which *Israel* had undergone, even under the Government of Judges her Predecessors, and those lamentable Desolations before her Days, when *the High-ways or Common Roads were unoccupied, and the Travellers went through By-ways, and the Inhabitants of the Villages ceas'd*, i. e. They were either Destroy'd, or Carry'd away *Captive* by the Enemies, or Forc'd to retire to *Strong-Holds* for their Security.

v. 8. She shows *Israel* the just Reason of their Sufferings, *They Chose new Gods*, and then it was no Wonder that there should be *War in their Gates*—God had assur'd them that he was a *Jealous God*, and had Commanded them that they *should have no other Gods before his Face*. He had Threatned them with all manner of judgments in Case of Breaking his Commandments, and could they expect that he should take no Notice of their Crimes now? Had not Dear Experience taught them to expect Punishment? Nay God, as a Prelude to their Slavery, had Disarm'd them now, so as they had nothing to oppose against the Insults of an Enemy--*There was not a Spear or a Shield to be found among Forty Thousand in Israel.*

But,

But, *She* appeals now to the present Happy Alteration of their Circumstances. Now their Great Men and their Merchants might Travel every where in Peace. Now they might draw Water securely in every place, being Deliver'd from the Dangerous Ambascades of the *Canaanitish* Archers; Those who were in the Cities might go down to the Gates in Safety, and therefore They had all Reason to join with *Deborah* and *Barak* in Rehearsing the Righteous Acts of the Lord, ^{v. 10. 11.} even his Righteous Acts toward the Inhabitants of the Villages in *Israel*.

At last she speaks to *her self* and to *Barak*, as if she thought that Sacred Fire which inspir'd their Bosoms, was not sufficiently Active, considering the Greatness of the Occasion, and the Repetition of that Rouse which she gives her self is extreamly Emphatical, and Intimates how impossible it was for them to pass the Bounds of Duty in Celebrating the Praises of their Deliverer, — *Awake! Awake Deborah! Awake! Awake! Arise Barak! Lead thy Captivity Captive thou Son of Abinoam!* With regard to which Words and the Occasion of them, We may Enquire more fully.

I. *What* or *Who* this *Deborah* and *Barak* were, and how far they were Instrumental in the present Deliverance of *Israel*.

II. Into the Greatness and the Manner of the Deliverance it self?

III. How Proper a way they took of Returning Thanks to God for their Deliverance? For *Deborah* here calls upon her self, not to offer Sacrifices, or to bring mighty Gifts to God's Altar, but only to utter a Song, to Tune both her Soul and her Voice to God's Honour.

IV. The Suitableness of that Triumph which she excites *Barak* to, to that Deliverance which God had wrought in *Israel* by him — *Arise Barak! Lead thy Captivity Captive thou Son of Abinoam!*

ch. 4. 4.

1. We must Enquire more fully *who this Deborah and Barak were* who are call'd upon in the Text, and *how far they were Instrumental in the present Deliverance of Israel.* Of *Deborah* we are told in the foregoing Chapter, that *She Judged Israel at this time.* The Judges of *Israel* had not that Authority by Succession, for *Israel* was in those Days under a perfect Theocracy, or God Govern'd them immediately by Himself, and let them know his Will by the *High Priest* who had *Urim and Thummim*, by Virtue of which, He was enabled to speak to them, in the Name of God, what was True and Right; And all *Israel* were to be concluded by the *Priests Answer*, unless they Resolv'd upon a Rebellion against God; Thus it was in the Case of the *First Canaanitish War*, of their Attacquiring *Ai* and *Jericho*, and of that Bloody War which the *other Tribes* managed against the Lasciviously *Brutish Benjamins.*

But as God, who could have Punish'd *Israel* as He did *Egypt*, by Judgments immediately from his *Own Hand*, yet chose rather to Scourge them for their Ingratitude and Idolatry by the Hands of their *Envious Neighbours*, that They might know how God, when he pleas'd, could make use of his *Ignorant Enemies* to Punish his *Rebellious and Ingrateful Friends*; And that the weakest of their Neighbours, whom, it may be *Israel* in the Pride of their Numbers, despised, yet, when they were Inspirited by God, were able enough to Humble them; And that all their *Successes*, whether *Ordinary* or *Miraculous*, depended *only* on the Favour of their God: As God dealt thus when He Punish'd them, so when He Deliver'd them, tho' He could have Destroy'd their Enemies at once, as He did *Pharaoh in the Red Sea*, yet He rather chose to Inspire some Man of Eminence from among themselves with especial Wisdom.

dom, Courage and Faith to Recover their Countries Liberty. The Reputation of which Gallant Undertaking touch'd the Hearts of the People with an Extraordinary Reverence for them; Whence they held the *Government* during their *Natural Lives*, and that Blessing which attended their Endeavours for the Publick Good, settled their Authority so firmly, that we never hear of any *Israelite* spurning against them.

Such a Judge was *Deborah*, the *Wife of Lapidoth*, as she's call'd. Some Interpreters take *Lapidoth* to be only another Name of *Barak*, and so make *Deborah* to be *Barak's Wife*; But the Fancy's Groundless: For, had they been Man and Wife, Why should they have liv'd at such a Distance from one another? She under a *Palm Tree* between *Ramah* and *Bethel* in *Mount Ephraim*, and He in *Kedesh-Naphtali* in another Tribe? To do so was no Custom in *Israel*: Nor did Persons Eminent for Piety without Superstition ever use to Live in such a state of Separation. Whoever this *Lapidoth* was, it should seem He was a Person of no Inferiour Rank; But his *Wife* as being a *Prophetess*, One of those to whom *God Revealed himself* in a particular Manner, and Consequently a Person of Eminent Piety and Wisdom, God was pleas'd to set a *Peculiar Mark* of Honour upon Her, and to make all *Israel* come to *Mount Ephraim* to her for Judgment. ch. 4. 4.

Thus we see the Grace of God makes no difference in Sexes, but can raise a Weak Woman to be as great an Instrument of Good to his People, and can endue Her with as many Royal Qualities, such as Become the Head of a Nation, as the most Heroic and High-Born of Men. It's true *Israel* was now in a very low Condition, Slaves to their own Slaves, and God put the Reins of Government into *Deborah's* Hands in a very troublesome Juncture; But he did not Qualify

her for so great an Office for Nothing. Those Noble Endowments with which He had blest Her were not designed to be stifled in *Canaanitish* Slavery. But God *Called her to his Foot* to make her a *Mother in Israel*, that She might Pity and Love, and Attempt some great thing for the Deliverance of her People.

To this End He gives to Her, as to other Judges, an Absolute and Uncontroulable Power over *Israel* — *All Israel fought to Her* — And they were so thoroughly Convinc'd, that God himself had fixt her in the Post of Honour, that when she said to One *Come, he came*, and when she said to Another, *Go, he went*. And this Power of Her's appear'd in the Case of *Barak*, a Man, certainly of no mean Quality, yet She Commands him to Raise an Army, and to Undertake a Dangerous War, and He Obeys Her; Whence it appears that she exercised a *Sovereign Authority* over the People, and as *Moses* tells us of himself, that He *was King*, so it may be Asserted of *Deborah*, that *She was Queen in Jeshurun*.

Barak is call'd *the Son of Abinoam*. Who *Abinoam* was is uncertain too, only it's plain of *Barak*, that He was a Man of great Interest in his Own and in the Neighbouring Tribe, whether his Birth, or his Honourable Qualities, or Both gave him that Interest, *Deborah*, it seems, knew very well that He was able to Raise and to Command *Ten Thousand Men*. But notwithstanding the greatness of *Barak's Interest*, *Deborah* Commands as a *Queen*, and He Obeys as a Subject; And tho' He stood upon that Condition with Her, That she should Accompany him in the War, it Argues no more that he thought himself her Equal, than *Moses's Request*, That *God would not carry them out of Egypt, unless he himself would go along with them*, Argued that

Moses

Moses thought, that the *People of Israel and himself* stood upon the same Level with *Almighty God*.

But, as the Undertaking was Great, and the Enemy Powerful, and *Jabin* particularly Confident in the Valour, Conduct and Fidelity of *Sisera* his General, *Deborah* would not lay her Commands upon *Barak*, or Order him to take up Arms, till she could satisfy him that she was mov'd to do so by the Spirit of God, so when she had called him to her, she said to him, — *Hath not the Lord God of Israel Commanded, saying, Go and draw toward Mount Iabor, and take with thee Ten Thousand Men? &c.* And she assures him his Motion should not be in vain, for God would Draw down to the River *Kisbon* *Sisera* the Captain of *Jabins* Army, with his Chariots and with his Multitude, and would Deliver v. 6. 7. them into *Baraks* Hands.

We Learn from hence, that as *Wise Men* will undertake Nothing in their Own Private Concerns, so *Wise Princes* will go about no Publick Affairs, without Consulting God in the First Place. And Men may Consult God, either by Obtaining immediate Answers from him, as in the *Prophetical* and *Apostolical* Ages: Or by carefully Examining his *Written Word*, and drawing from thence the *Safest and Wisest Politic Maxims* for Managing the Affairs both of Peace and War.

We Learn farther, That God is never wanting to them who seek to Him in a Humble and Religious Manner, but will show them what's Right, and Direct and Guard them in the Way which they ought to take. That, when *Princes* and *Governours* accordingly, Undertake a Lawful War, all their Subjects, who have a true sense of their Religious Obligations, will Obey and Assist them Heartily in their Wars, especially in those which are carry'd on to Rescue

their Native Countries, or those of their Allies from the Yoke of Foreigners. And Lastly, we Learn from hence, that all those who go out with God's Blessing to Fight his Battles, can never fail of Good Success. If Barak at the Prophetesses Command carries Ten Thousand Men with him into the Field, God will bring down Sisera with his mighty Army, and Deliver Him into the Hands of Barak.

We find then, that *Deborah* was the first Mover in this *Religious War*, God Inspir'd Her with Fore-sight and Courage, and she was not Disobedient to his Word. She prescribes the Number, *Ten Thousand*, *Barak* must not have too great an Army, lest They should imagine they ow'd the Victory to their own Numbers and Prowess. *Three Hundred* were enough to serve God's Design when he sent *Gideon* against the *Midianites*, when all was to be a *Night-Piece* and only manag'd by a *Stratagem*. *Ten Thousand* were enough for Him who was *Lord of Hosts*, when the Victory was to be Decided in open Field. *Deborah* directs his March to *Mount Tabor*, on purpose that he might give the greater Umbrage to *Sisera*, who upon hearing of such a Concourse, would certainly raise what Forces he could to crush the growing Insurrections; And, that she might Encourage *Barak* the more, she promises *to go along with him*, tho' by way of Mortification for the little Difficulties he made, she lets him know, that, *The Journey he made should not be for his Honour, for that the Lord should deliver Sisera into the hand of a Woman.*

v. 9.

Barak wanted neither Courage nor Good Will for so great an Enterprize. But it required a very strong Faith to make him believe he should have Success, and indeed his Faith was such as gave him a place among those Memorable Heroes Recorded by the Apostle.

Heb. 21.
32.

For

For, however *Barak* seem'd to hesitate a little at First, and, things standing as then they did, who would not have startled at *Deborahs* Proposal? Yet when *Sisera* had join'd his Mighty Army, and seem'd strong enough to have swallow'd up his little handful: When the Time of Action was at hand, and *Deborah* said to him, — *Up, for this is the Day in which the Lord hath deliver'd Sisera into thine hand! Is not the Lord gone out before Thee?* — *Barak* makes no Question of the Truth of her Words, but Leads on, Fights with and Discomfits *Sisera*, and gave so entire an Over-throw to the Host of *Jabin*, that not a Man beside the General himself escap'd, and he escap'd only to come to a more Unfortunate End.

Upon the Whole, *Deborah* was Governour of Israel, she Orders *Barak* to Fight for the Liberty of his Country; she Assign'd him an Army and directed him where to Raise it; she Encouraged him with her Words, with her Company, and with God's Promise of Success; And God made that Promise Good to the full. *Barak* by *Deborahs* Appointment, was Captain General of the Armies of Israel; He neither Rais'd an Army, nor March'd it when Rais'd, nor Fought, when he had March'd, but only at her Word; at That he Attacqu'd the Enemy, Beat him, Pursu'd him, and at One Battle deliver'd Israel from Slavery.

2. We are to Consider the Greatness of this Deliverance, and the Manner how it was Effected. That we may understand the Greatness of the Deliverance the better, we must Consider, That *Jabin* King of Canaan and his Subjects must needs have an Inveterate Hatred against Israel; Israel had dispossest'd them of a Land flowing with Milk and Honey, and which was the Glory of all Lands: So many of them as had had their Lives spared, had been reduc'd to Extream Slavery;

and could not but watch for an Opportunity to be Revenged; And God himself, Provok'd by *Israels* Sins, seem'd to have taken part with the *Canaanites*, for by his Permission, they had prevail'd, and brought *Israel* to a Condition as Slavish as themselves had been in before.

But God, who design'd the *Reformation* and not the utter *Ruin* of his People, check'd the Fury of the *Canaanites*, and would not let them put their Bloody Designs in Execution. He let *Israel* see how Uncapable they were of Defending themselves if God should Forsake them, and how little those *Idols* they Worship'd could secure them against the *Indignation* of the true God, and that, therefore, they ought to Return to him, since their help stood only in the Name of the Lord.

But we can't doubt, tho' *Jabin* was not permitted to destroy *Israel*, but that he made use of all *Politick* and *Forcible* Ways to break the Spirits and to weaken the hands of his New Subjects; He therefore puts the Management of his *New Conquest* wholly into the hands of his *General Sisera*. *Sisera* under his Master, carry'd on his Tyranny with the greater Terror, because, as the Text Tells us, *He had Nine Hundred Chariots of Iron*, Chariots Arm'd with *Siths*, as the Vulgar Latin very well Interprets it, which kind of Chariots were very Destructive Engines according to the Art Military of those Ages.

*Curus
Falcator.*

Kings and *Generals* and other *Great Officers* were wont to Fight out of Chariots in Elder Days, not made as ours are, but wholly Open behind, and partly so on the sides, that the Person might the more easily Mount and Dismount as he had occasion; but the Fore-part was a Semi-circle rais'd almost Breast high, that from thence, as from a Rest, the *Warriour* might Cast a Spear or Draw a Bow, or use his Sword more stedily
and

and with a greater Force, That they might be the readier for which, they had their *Charioteers*, Men of Valour, and skilful to drive right with or without Direction. *Homer* commonly Introduces his Heroes Fighting from such Chariots as These; Heathen *Antiquaries* and *Historians* give us frequently Accounts of the same, and thus the Sacred Story represents *Jehoshaphat* and *Ahab* in their Chariots at the *Battle of Ramoth Gilead*; *Joram* and *Ahaziah* at their Rencounter with *Jehu*, and good *Josiah* in that Fatal Battle with *Pharaoh Necho*. And *Cesar*, in his Commentaries, brings in our Ancestors the *Britons* as Fighting, in his Time, out of such Martial Carriages. These Chariots gaveth their *Riders* a mighty advantage of themselves, against the *Infantry* or Common Soldiers.

Now as the Men of War of Old were Ingenious to one anothers Destruction as well as now-a-days, so, to these Chariots they added *Syths and Hooks* long and sharp and crooked, and firmly fixt in their sides, so that being driven by daring *Men*, and hurry'd on violently by the Force of *Horses* train'd to the Work, they made terrible Havock especially among the *Foot*, and were Mischievous enough among the *Horse*. Such Chariots were much us'd by the *Persians* in their Wars, and *Darius* had great Numbers of them against *Alexander* the Great, and such were Those with which *Jabin* and *Sisera* so mightily oppress'd the *Children of Israel*; And that this may not seem strange, we must Consider,

That the *Israelites*, in all their Wars, March't into the Field on *Foot*, they had no *Horse-Men* till they came to have *Kings*; and God generally forbad the Multiplication of *Horses* among them, that they might not be like their Heathen Neighbours, and that, being sensible of their disadvantage they had of their Enemies by that means, they might the more absolutely depend

Deut. 17.
16.

upon the Protection and Assistance of their God. Hence God gives that Charge, when *Israel* should come to have a King, that — *He should not multiply Horses to himself, nor cause the People to return into Egypt, to the end that he should multiply Horses* ; And *Solomon* neither pleased God, nor did the People any Service, nor recommended his own Wisdom, when he trespassed on that Prescription, tho' he appear'd the more Great to Common Eyes by that Innovation.

Judg. 1.
19.

These *Arm'd Chariots* must therefore have been very Fatal, and Consequently very Terrible to the *Armies of Israel*. It's true, when God was on their side, Horses and Chariots could do them little hurt ; But when they were forsaken by God, their Enemies soon found their advantage, and however *Israel* might struggle for their Liberty, yet, when once these *Chariots of Iron* were let loose among them they had nothing to oppose to them. Nay, these Instruments of Death had made very strange Impressions upon them in Former-times, The *Spies* had affrighted them with the dismal story of them, the *Ephraimites* were afraid to attempt the Flat Countries because of them, the Warlike Tribe of *Judah* easily made good their Lot among the Mountains, where Chariots and Horses were of no Use, but *they could not drive out the Inhabitants of the Valley, because they had Chariots of Iron*, or such Arm'd Chariots as those with which *Jabin* and *Sisera* now oppress'd their Rebellious Posterity.

Judg. 4 3

Now when *Israel* found themselves so much overmatch'd by the *Canaanites*, they did as was expected, i. e. *They Cryed unto the Lord*, — And God that He might lay upon them the strongest Obligations to Obedience, heard their Prayers, and took Care to Deliver them. He did not, indeed, bring out such Armies to Defend them as He did afterwards to Defend

Elisha

Elisba against the Syrian Troops, viz *Chariots of Fire* and *Horses of Fire*, He did not send *Barak* down into Egypt to Buy Horses, with which He might Encounter *Sisera* upon Even Terms; But He Commands *Barak* to draw together Ten Thousand Men, too few to Fight with *Sisera's* well provided Multitude; Ten Thousand Men Unarm'd, too many for an Embassy, and too few to manage a War, as *Tigranes* once said of *Lacullus's* Army; Ten Thousand Men on Foot, and therefore by no means fit to dispute the Victory with him who had 900 *Chariots of Iron*, of which they were, at this time, as much afraid, as their Successors were, in the Days of *Saul*, at the Apparition of *Goliath* in the Head of the *Philistine Army*.

But God, who can Effect his Purposes with or without, or, even against Means, made *Baraks* handful Victorious; They were but a few, but God can save by few as well as by many; They were either very Ill-Arm'd or wholly Unarm'd, but they were enough to provoke *Sisera* to raise a very Great Army, and the Greater the Better, the Ruins of that Day would but be the more Fatal, and God's Work the sooner done; And Weapons were needless when the very Elements were Confederates with *Israel*, and -- They fought from Heaven, yea the Stars in their Courses fought against *Sisera*; Nor was it to their Loss that they were on Foot, since -- By his own Word, God brake in pieces the Horse and his Rider, and with his own Power he brake in pieces the Chariot and his Rider. — Thus God made good his Promise, and Delivered *Sisera* and his Multitude and his Chariots into *Baraks* Hand. *Sisera* alone fled away on Foot for his Life, but fled into that very Danger which he would have avoided. After *Sisera's* Death, *Jabin* his Master was soon Destroy'd, so as we hear no more of the Motions of the *Canaanites* in after

Judg. 5.
20.

Jer. 51.
21.

Ages. By this Victory *Israel* was so absolutely Deliver'd that — *The Land had Rest* immediately upon it, for *Forty Years*. And what Deliverance could have been less hop'd for, more Speedy, or more Glorious than this, in which under God, *A Woman* was the Leader.

3. We are to Consider, *The Method which Deborah and Barak, the Prince and the General, took to express their Thankfulness to God for this Wonderful Deliverance.* *Deborah and Barak sung a Song, Hymn, Anthem or Psalm, call it which you will, for they are all of the same Importance.* It was Compos'd by *Deborah*, Indited by the Holy Ghost, and deliver'd down to us in a Stile Noble as the Victory it Celebrated, and agreeable to the Majesty of that God who gave it, nor can any Man who has either a Taste of true *Piety* or true *Poetry*, Read it without the utmost Admiration.

By this way, in former Times, Men of Holy and Devout Minds generally express'd their Gratitude to their Maker. This Practice gave Original to that *Song of the Israelites* upon the Drowning of *Pharaoh* and his Host in the *Red Sea*, and their own Miraculous Passage thro' it. This gave being to that *Wonderful Song of Moses*, that of *Hannah*, and a great part of the *Book of Psalms*, it gave Birth to the *Prayer of Habakkuk*, to that of the *Blessed Virgin*, of *Zacharias* and of good Old *Simeon*, and to that Hymn which our Saviour Himself sang after the *Passover* with his Disciples; And thus St. *John*, in the *Apocalypse*, introduces the *Beasts* and the *Elders* and the whole *Multitude of Glorify'd Saints*, singing *Psalms and Hymns of Praise to him who sits upon the Throne*, and to the *Lamb for ever and ever*.

And all this was but Reasonable; *David* declares that he would sing and give Praise with the best Member
that

that he had ; the same Reason oblig'd him to Praise God with the best of his skill, all that Art which the Holy Ghost had inspir'd him with ; And with the best Instruments he had, the Flute, Cymbal, Lute, Harp, Psaltery, Organ, and whatever was proper to Calm and Revive and to Elevate the Spirit. Poetry was the Ancient way of Treating of *Divine Matters*, all the Divinity of the *Pagan World* was deliver'd in Numbers and Measures ; They Chim'd well to the Ear, Touch'd gently upon the Affections, carry'd somewhat of Sublime and Rapturoces in them, and made the deepest Impressions upon the Memory ; Hence the Spirit often made use of the same Way, and the *Song of Israel* on the Drowning of *Pharaoh*, *That of Moses* before his Death, and *this of Deborah* on the Victory over *Jabin* and *Sisera*, are the *most Ancient* and the *Noblest* pieces of Poetry now extant in the World. And who can doubt but that when those whom God particularly favours, when *his Priests* and *his Prophets* are mov'd by *his Spirit* to such Compostures, the Compositions themselves must be entirely acceptable to God ?

We can't well doubt but that as *Deborah* Compos'd and *Deborah* and *Barak* sang this Hymn to the Honour of God, so they sang it to *Musical Instruments*. The *Heathen Nations* always Prais'd their God's with such, and they learn't it of the *Israelites*. Thus we see *Miriam* the Sister of *Moses* and *Aaron*, and her self a *Prophetess*, taking a *Timbrel* in her Hand and Heading the Virgins of *Israel*, while in Dances they join'd their Voices with such Instruments and sang their Song upon the Destruction of *Pharaoh* and his Host. So *Jephtha's Daughter* met him coming Home with Victory from the *Ammonites* ; so *David* met the *Ark of God* at it's Entry into *Jerusalem* ; And *David* and *Solomon* took particular Care to furnish the *Tabernacle* and the

Temple with all manner of *Musical Instruments*, and with a particular Set of Men to *Play* upon and to *Sing* to them, and all this was done by *God's Direction*, and with his *Approbation*. And *Musical Instruments* were us'd in *Christian Churches* too, so soon as *Convenience* and *Safety* could admit them; And, had it not been so, it had been no Argument at all against their Use.

We have indeed a *sullen Generation* in these Kingdoms, who having, to the utmost of their Power dissolv'd all that Peace and Harmony which once render'd our Church Prosperous and Happy, seem ever since to have been made up of grating Discords, their Souls are so wholly out of Tune, that they hate Convent and Harmony in any thing belonging to the Church. That *Evil Spirit from the Lord* which has taken Possession of the *Quakers* is too obstinate to be Charm'd by the *Sweetest Singers* of our *Israel*. Our *Brownists*, *Independants* and *Anabaptists*, for a great while, were of the same sour Humour, and Nothing but their own *Mad Spiritual Songs*, as they call'd them, could be admitted of, which when they sung, the hoarse Grumbling of *Bears*, and the ominous Houlings of *Wolves* were incomparably the sweeter Music; some indeed among them seem to be more polish'd of late, and can admit of singing Psalms, and suppose them not *extremely dangerous*, whether they are of *Davids* or of their Own Composition

But to have the *Lute*, the *Harp*, the *Trumpet*, the *Organ* in a *Christian Congregation*, these are of a most Pestilent Nature, They are *Superstitious*, *Idolatrous*, *Heathenish*, or any thing which may render them Odious to the Unconsidering Multitude. But why all these Exclamations against them? Is it a Sin to Learn to play on an Instrument, or to play on it when we have Learn'd? Then it must be a Sin every where and

and at all times, for what is a Sin in it self, or from the Nature of the Thing, can't be alter'd by any Circumstance, as no Circumstance can make it Lawful to be Drunk, to commit Adultery, Murder, &c. If it be no Sin to play upon an Instrument, then it can be none to Devote a Man's skill, in that particular, to God's Honour, as the greatest and the Noblest End; and consequently it can be no Sin to play on an Instrument, any more than to *sing to the Praise and Glory of God*. Music is an Art of God's own Teaching, and was first us'd in Heaven,—*When the Morning stars sang together & all the Sons of God shouted for Joy.*—Nor was it without the Influence of Heaven that *Jabal was the Father of all such as handled the Harp and the Organ*, i. e. That he first made and taught the Use of those Noble Instruments, and what God had appointed in his own public Service among the *Jews* can never be displeasing to him among *Christians*. Job 38.7.

To say that such *Church Music* becomes not *Christians* because it was us'd among *Jews* and *Heathens* is absurd; the Concurrence of *Jews* and *Heathens* in the Matter shews, that the use of such Music is agreeable to *Nature* and *Reason* and the *Law of God* too, and therefore it's the more fit for *Christians*. To say that the Use of such Instruments was *Legal* and therefore *Antiquated* by the *Coming of Christ*, is as *Ridiculous*, for they were us'd before the *Law* was given by *Moses*; We have no reason to Believe that *Miriam* was the First who Danced and Sung and Plaid upon a Timbrel to the Praise of God, and yet, if she were the First, even so, it was us'd before *Moses* came to *Mount Sinai*. Nor were those Instruments us'd among them of a *Typical Nature*, and so superseeded by the Appearance of their *Antitype*, unless such Music were a *Type* of the Joys of Heaven, but Those are still to come, and are ex-

pected, with as reasonable a Confidence, by *Christians* as by *Jews*. Hence our *Saviour* himself join'd always in the *Temple Service*, when he was at *Jerusalem*, tho' all manner of *Musical Instruments* were us'd there; Nor did his *Apostles* Desert that Service after his Ascent into Heaven, till the *Dissolution* both of the *Jewish Church* and *State*; And we never find that either the *Disciples* or their *Master* ever Condemn'd *singing of Psalms to Instruments of Music* as either inexpedient or Superstitious.

It's true, God regards not the *Music* either of the *Instrument* or the *Voice*, so much as he does the *Heart*; and doubtless *Miriam* and *Moses* and *Deborah* and *David*, or at least God knew all this as well as Those who object it; yet God appointed, and his Servants us'd them with sound and thankful Hearts and never suspected that Instrumental Music was any hindrance to their Devotions; No, God requires the *Heart*, but he requires that the *Heart* in his Service should be Easie and Compos'd; Now the best of Men are sometimes Ruffled and Disorder'd, when Music rightly Apply'd hushes the stormy Passions and lays all the Jarring Humours to Sleep; Thus the *Minstrel* Calm'd *Elisha's Bosom*, which the sight of the *Idolatrous King of Israel* had before Disturb'd; Thus *David's Harp* temper'd the Malignant Humour of that *Evil Spirit* which Distracted *Saul*; and *David* rais'd himself into Extasie with the Melodious strains of his own Voice and Harp.

Nothing, indeed, works upon the Passions so much, or raises them to so kindly a Heat, as *Music* does, so *Drums* and *Trumpets* and other *Martial Instruments* enflame Mens Minds and make them Rush all Fearless into the Battle; so softer *Music* Lulls the most Unquiet Bosoms into a sweet Repose. Hence all *Christians*, whether those of the *Reformation*, or those of the *Church of Rome*,
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except our own heavy *Schismatics*, use *Organs* in their *Publick Worshipping Congregations* and sing their *Psalms* to them with so agreeable an *Harmony* as really tends to the Honour of God and his Religion; while the *Religious Music* of our *Separatists*, in General, has been, till of late, harsher than sounding *Brass* or tinkling *Cymbals*. None ever were unmov'd by well perform'd Music but only *Brutes*, or *Stocks*, or *Stones*; And the Poets tell us, that, even *Those* Danced to the powerful Touches of *Orpheus* and *Amphion*; Ours sure are more Insensible then They, who not only hate *Instruments of Music* in their Assemblies, but *Reproach* and *Expose* all such as are of a more *Heavenly* Disposition. *Divine Music* is the *Employ* and *Emblem* of Heaven, and None can be Enemies to it but such as have neither God nor Heaven in all their Thoughts, but thus the *Eldest Saints*, and thus the *Persons* concern'd in the Text, prais'd God for their Deliverance.

4. We are to Consider that *Triumph* which *Deborah* excites *Barak* her General to, and how *Agreeable* it was to that *Wonderful Deliverance*, which God, by his Hand, had given to his People — *Arise Barak*, says she, and lead thy *Captivity Captive*, thou Son of *Abinoam*! — By which Expression it seems, that of *Sisera's Army*, as *Many* were entirely Destroy'd, so *Many* were taken *Prisoners*; Or else that, in Prosecuting *Jabin*, they had enter'd upon his Cities and brought away the *Women* and *Children Captives* with them. Let which will be the Meaning, we may gather from the Words, That, it's Lawful to Triumph over an Enemy beaten in a Lawful War; And, that it's Lawful for Those who have received great Deliverances at God's Hand, to make the Blessing Publick as possible, and to give Notice of it to all by the most Solemn Acts of Rejoycing and Acknowledgment.

It Argues neither *Pride* nor *Insolence* where the War

is Just and the Victory Signal to Triumph with the greatest Glory and Magnificence ; It's Lawful both to take the Captives and the Spoils of War, and if it be lawful to take them, it can't be unlawful certainly to shew them in Publick. God requir'd a Tenth of what the Israelites took from their Enemies as due to Himself, who was the Lord of Hosts and the Giver of Victory ; And we find the Sword of Goliath laid up before the Ark as a Consecrated Weapon in Memory of Davids killing that Blasphemous Giant. Such Solemn Triumphs were ever us'd by all Nations and gave mighty Encouragement to the Multitude ; They made the very Cowards Brave and Daring, and every one Ambitious of the Dangers of the Fight, that they might be Sharers in the Glory of the Victory ; and it would look like somewhat of Ingratitude, not to shew the Greatness of the Advantages gain'd for the satisfaction of others, as well as not to ascribe them all to God to Evidence our own Modesty and Humility.

But we see it's *Deborah the Judge the Queen in Israel* who moves *Barak* to *Arise* and to lead his *Captivity Captive*, or to make a public Spectacle of those Prisoners whom God had put into his Hands. From whence we Learn, that, *It's good Policy in Princes to Encourage the Valour and Conduct of their Military Officers in general, and more particularly of those who lead their Armies and manage their Martial Affairs.* Princes, it may be who have bad Titles to their Crowns, who are Conscious of the Harshness of their own Governments, or who are of Mean and Narrow Spirits may be Jealous of their Victorious Commanders, or afraid lest their Prudence, Valour and Success should Eclipse their own. But Princes of Great and Generous Spirits are above Jealousie, and always sensible of the Merits of those who serve them Faithfully and Ad

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their Glories Successfully ; They are pleas'd with that Reputation Honourably gotten by their Subjects ; They'll Praise and Reward their Virtues, and know well enough that the Gallant Atchievements of their Captains redound to the Honour of their *Sovereigns*, whose *greater Genius* is generally suppos'd to influence the Conduct and Success of their Commanders ; while Favour and Encouragement shown to Men of Prudence and Action makes every *Private Adventurer* Hope to be a *General* in time, and therefore to Behave himself so well as if he resolv'd to Deserve it

On the other hand, *Men of Extraordinary Merit* are generally very *Modest*, and willing to Assign all their Successes to the Auspicious *Influences* of their *Superiours*. Envy commonly Attends great Deserts, as Fogs do the Rising Sun ; Modesty and Humility break both the Teeth and Heart of Envy, and get the Compleatest Victories by declining those Honours which they might justly pretend to : Thus *Joab*, when he had beaten the *Ammonites*, and had Besieg'd their Capital City, and found that he could be Master of it when he pleas'd, sent for *David* to take it in his own Person, *least*, otherwise, *He himself should take it, and it should be call'd after his Name*. By which very seasonable Modesty, He, tho' otherwise obnoxious enough, avoided the Suggestions of his Enemies, and the Jealousie of his Sovereign.

2 Sam.
12. 28.

Such a *Modest Humble Man Barak* seems to have been ; He Raises Forces, not upon his own Head, but upon *Deborahs* Orders, He directs his March whither she thought fit, he Fights the *Canaanites* at her Bidding ; and never seems concern'd that the Honour of *Destroying Sisera* should be taken out of his Hand. *Barak* like a Man of True Honour, valu'd the *Publick Interests* more than his own, and provided *Israel* might be Free, and *Sisera* the great Engine of their Oppressor, be taken out

of the way, he car'd not who had the Honour of the Exploit. But we see *Deborah*, his Superior and his Guide, spurs *Barak* up to *Glory*, as well as *her self* to *Gratitude*, *Arise Barak*, says she, *Lead thy Captivity Captive, thou Son of Abinoam* ! She would have the Prisoners he had taken add to the Pomp of his Triumph, that all *Israel* might see how Compleat a Victory God had given them ; how he had given them the *Necks of their Enemies*, and *Beaten all such as hated them down before them*. She Assign'd the *Captives* to *Barak* as the just Purchase of his Valour, under God, and thought that those deserv'd the Garland, who had *hazarded their Lives in the High Places of the Field* for the Victory ; The Greatness of which could not but make all *Israel* join in the grateful Acclamation and Eccho to their Judge and to her Captain General, — *Awake ! Awake Deborah, Awake ! Awake ! Utter a Song ! Arise Barak ! Lead thy Captivity Captive, thou Son of Abinoam !*

We have Consider'd the *Persons* concern'd in the Text. The *Deliverance* of the *Israelites* by their means, and the *Greatness* of it, which was the Reason of this *Triumphant Song*. Our *Gracious Judge and Queen*, the *Mother of our Israel* is now coming in Triumph too, to the Temple of God to give Thanks for *Blessings of a like Nature* bestow'd by the same *Almighty Hand* upon us. Let us therefore observe in brief, what Reason our *Sovereign* and our *selves* have to express our *Thankfulness to God* in the same manner.

The present *French Monarch* is, and for more than *Twenty Years*, has been our *Enemy* and the *Common Enemy and Oppressor of all Europe* ; a *Prince* whose deep laid Counsels, extraordinary Power and unreasonable Ambition have Encouraged him to become the *Common Boutefea of more than the Christian World*. He pretends to the *Defender of Suffering Princes*, but it's because

because he would have them veil their Crowns only to his own Greatness. He had so far Sacrificed *Truth and Justice* to *Ambition*, and by that means taken such measures to *Enslave Europe*, that Nothing under *Heaven* seem'd capable of Controuling him. *Religion* has been much of his pretence, but he never spar'd any; A *Protestant Church* and a *Popish Cloyster* have been involv'd in the same Ruins where his Armies have prevail'd. He had so Distracted the *Princes of Germany* by his *Money and Policies*, that They seem'd just ready for Slavery. The *Emperour*, whose *United Power and sound Counsels* he had some Apprehensions of, he had so Embroil'd with *Rebels* on One Hand, and *Traitors to the Interests of Germany* on the Other, that he was almost like *One Bound Hand and Foot*. He had seiz'd *Spain*, with the vast Appendages of that spreading *Monarchy*, for his *Grandson* without any Regard to *Solemn Leagues and Oaths*; and to back all his Great Designs, he was close in his Projects, Large in his Rewards, Severe in his Punishments and Absolute Lord of the Persons and Estates of his Subjects, so that his Armies seem'd Unconquerable and his Treasures Inexhaustible.

Thus things stood but the other Day; The Breaches of *Germany* seem'd past Cure, and the Fate of all *Europe* to depend upon the Safety of that *Empire*, which, had it been once Master'd, *England* and *Holland* would have been an Easy Morsel to the Insatiable Devourer. But when all Men were at Gaze in Expectation of the Event of that strange Crisis to which Matters were brought, God put it into the Heart of our Gracious Queen and her Allies, by an unexpected and surprising Motion, to strike at the Root of that Distemper which Threatned the Destruction of *Europe*. Under them, God made Use of the Conduct and Valour of JOHN Duke of MARLBOROUGH, LEWIS Prince of BADEN, and Prince EUGENE of SAVOY, Men whose Names shall live as long as Prudence, Resolution and Victory shall be Praise-Worthy or Desirable, to put a Bridle into the Jaws and a Hook into the Nose of that Leviathan, and to unravel all those great Designs at once which had been working up for a long Course of too successful Years. The Treachery of that False Bavarian, by which the French Monarch thought to have

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compass'd his mighty Aims, and which, really put all *Germany* into Dying *Convulsions*, prov'd the unsuspected occasion of his Disappointment ; And he, who in the Confidence of his Policies and Fortune, seem'd to Defy the Powers of Providence, in the very height of his Strength has receiv'd *such a Blow* as no *Christian Prince* has receiv'd in the compass of more than One Hundred and Fifty Years before. Thus God has shewn us, that, *if we have Him on our side, the most Numerous and best Disciplin'd and Commanded Armies in the World are no longer Invincible.*

That a *Victory* so *Glorious* should attend our *English Arms*, when we consider our own Impious *Discontents* and *Murmurings*, our *Schisms* in *Religions*, and *Divisions* in *Civil Policies*, our Rampant and Universal *Debauchery* ; When we Consider our selves, as more Stupid, more Ingrateful, more Wicked than *Israel* was when God Scourged them in so severe a manner by the Tyranny of the *Canaanites* ; That a *Victory* so *Glorious*, should attend us now, may appear as *Prodigious* as our *Ingratitude* and *Rebellion*. But as God sometimes lets the *Best of Princes* fall for the *Wickedness of their Subjects*, which was the Case of *Charles the Martyr*, so he sometimes Blesses an *undeserving People* for the sake of their *Prince*, as in the Case of our present *Queen*, the *Royal Martyrs Grand-Daughter*, Her *Piety* and Her *Goodness* have *Reconcil'd Heaven* to us for a while, O may She Live long to Interpose between these *Provoking Nations* and a *Dreadful Judge*. May Her Prayers prevail with Him to Divert Approaching Vengeance longer, and to extend His Mercy and Protection to us in *so Critical a Time* !

Our *Queen*, our *Deborah*, who, while in a Lower State, suffer'd all the Indignities which Tongues set on Fire of Hell, could pour upon Her, whom some of our late *Politick Builders* would, if possible, have set aside, is now Happily become the *Head of the Corner*, a *Blessing to these Nations*, and the *Favourite of Heaven*, She was a *Daughter of the Purest and Most Apostolical Church in the World* before ; She's now a *Nursing Mother* to the same. None of Her *Royal Predecessors*, nor the *Glorious Elizabeth* her self, submitted to the *Churches Rules* more Obediently as a *Daughter*, None *Nourish'd* or *Comforted* it more tenderly as a *Mother*. In *Queen Elizabeth's Days*,
Hungry

Hungry Courtiers tore away the Churches Patrimony, and apply'd the Sacred but devouring Fire to their own Nests; But our present Queen, under all the extream Pressures of an Expensive War, has laid all that Ecclesiastical Revenue which the Law had Invested in the Crown, at the Foot of God's Altars, to Repair, so far as in Her lyes, the Breaches of our Sion, and to make Our Jerusalem the praise of the whole Earth. God blest the Great Elizabeth's Reign with Length and Continued Victories over the then Formidable Powers of Spain; God has Crown'd our Greater ANN in the very Beginnings of Her Government with more Astonishing Successes against the better knit and more strongly Cemented Strength of France; May but her Reign be long too and her Days Many; And we cannot doubt but that as She'll be always the same in her Pious and Generous Intentions, so God will always be the same God to Her, and alway shower down his Blessings upon Her and upon Her Kingdoms! Judah was Wicked, but Josiah's Heart was tender and he heard the Lord, therefore God would not bring the Evil upon Judah in his Days.

To Our Queen then, under God, to her Faithful Prayers and Unaffected Piety, to her Wise Choice of Counsellors and Commanders, and to their Courage and Fidelity in the Discharge of their Duties, We and All Christendome owe our present Wonderful Successes; This all Europe, now, in a great measure eas'd of its Fetters, Thankfully owns, and we should be worse than Brutes did we not acknowledge it. Our present Peace and Plenty seem to be the Dowry of Her Most Sacred Majesties Marriage to her Kingdoms, and the Honour of England shines already more brightly under Her, than under the longer Government of her Warlike Predecessor; Yet She ascribes Nothing to her self, ascribes Nothing to her Cares, tho' Indefatigable, or Her Intercessions with Heaven, tho' Incessant, But to God alone She ascribes the Triumphs of her Army, and the Prudence of her Counsels; To God She Consecrates the Trophys of her Victories, and if her Subjects do but lift up Thankful Hearts to Him, her Crown will sit easie upon her Head, and her Heart will rejoyce in the Liberty and Happiness of her Native Kingdoms and of All Christendom.

May We then call upon our Sovereign, — Awake! Awake! Bless'd Queen, Awake! Awake! Utter a Song! — It's need-

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less; She's never *backward* in the *Praises* of her God, She's ready Now to join in *Sacred Anthems* to her Saviour, and to *Celebrate* his Goodness in the *Congregation of the Faithful*; All the Sweet, the Charming, the Elevating *Instruments of Music* join with her *humble Voice*, to express her Joy in and her *Gratitude* to the *Lord of Hosts*. Let *Ill-Nature* and *Superstitious Ignorance* Murmur at the *Fomp* and *Solemnity* of her *Triumphant Devotion*! Let *Malignant Spirits* grieve to see her *Crown* ~~set~~ by her *Successes Abroad*, and the *Hearty Applauses* of all her *Faithful Subjects at Home*! But we'll *Bless* our *Maker* for the *Occasion* of this *Sacred Festival*; Our *United Hearts* shall *Bless* our *Gracious Queen*, O may she be ever *Bless'd* in all her *Undertakings*! O may the *Queen Live for Ever*!

Should we call upon him whom our *Prudent Sovereign* has set in the *Head of Her Armies*? Should we cry to him—*Arise Happy Man, and lead thy Captivity Captive, thou Father of our best Delights and Comforts*! — It's needless too; His *Gracious Mistress* entertains no *Jealousie* of his *Honourable Atchievements*, nor will She *Envy* those *Glories* He has *acquir'd* under Her *Auspicious Directions*; His *Sovereign Her Self* will put him on, were he *Ambitious* of it, to have a *Train of Mournful Captives* follow his *Triumphant Chariots*. His *Country Honour'd* and *Secur'd* by his *Conduct* and *Valour*, cannot but *Crown his Merits* with *deserv'd Acknowledgments*; And I doubt not but his *Condescending Temper* and *Generous Modesty* will render him so *Acceptable* to his very *Enemies*, that neither the *Favours of his Prince*, nor the *Rewards of his Services* will ever be look'd on with an *Evil Eye*.

Once again then, *May our Sins be sincerely Repented of*! *May our God be Glorify'd*! *May our Queen Live for Ever*! *May our Generals Prosper*! *Our Arms at Sea and Land be Successful*! *May France be Humbled, and We and all Europe be blest in God's good time with an Honourable and a Lasting Peace*! For *Jesus Christ's Sake*; To whom, &c. *Amen! Amen!*

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